	El	Mo	SE	SW	At	AW	AE	VT	WM	WS	MM	MF	NF	NM	NS	MV
4675. Door keeper at land of dead	-	-	-	-	+	-	+	-	-	-	-	+	-	-	-	-
4676. One destination for all	+	-	+	+	+	-	+	+	-	-	+	+	-	-	-	-
4677. Good and bad different destinations	-	+	-	-	-	-	-	-	◔	+	-	(+)	◔	-	-	-
4678. All ghosts stay on earth	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
4679. Doctors, bad persons	-	.	-	.	-	+	+	-	+	+	-	-	-	-	-	-
4680. Improperly buried, burned persons	-	-	-	.	-	-	-	-	+	+	-	-	-	-	-	-
4681. Ghosts encountered around village	+	-	-	-	-	-	-	-	+	+	-	.	-	-	+	-
4682. Ghosts encountered around cremation spot or burying place	+	+	-	-	+	+	+	+	+	+	-	+	-	+	+	-
4683. In air	+	-	-	-	-	+	+	-	+	+	-	.	-	.	+	+
4684. In whirlwind	-	◔	-	-	.	-	-	+	+	+	-	-	+	+	+	+
4685. Dead visit in dreams with living	+	+	+	+	+	+	◔	+	+	+	+	+	+	+	+	+
4686. Occasional dream may give person power	-	-	-	.	+	+	-	+	+	+	+	+	+	-	.	-
4687. Constant dreaming of dead bad omen	-	+	-	.	+	+	+	+	+	+	+	+	+	◔	◔	◔
Precautions to Keep Away Ghosts																
4688. Ghosts feared	+	+	-	-	+	+	+	+	+	+	+	+	+	+	+	+
4689. Offerings of food, if dream of dead	-	-	-	-	+	-	-	(-)	-	-	+	-	+	-	.	◔
4690. Ghost feast	-	-	-	-	-	-	-	-	-	-	+	◔	+	-	.	◔
4691. Eat with dog	-	-	-	◔	-	-	-	-	-	-	-	-	-	-	-	-
4692. Shaman hired to sing for dreamer	-	-	-	-	+	+	+	+	+	+	+	+	+	+	.	-
4693. Dreamer puts ashes, pitch on body							+	-	-	-	-	-	-	-	-	+
4694. Talk to ghost	-	-	-	-	+	-	+	+	+	+	-	+	+	+	.	+
4695. Throw ashes toward ghost	+	◔	-	-	-	+	+	-	-	-	-	-	+	-	-	+
4696. Throw water toward ghost or grave								+	◔	+	-	-	-	-	-	+
4697. Bathe in plain or medicated water	-	-	-	-	-	-	-	+	+	+	-	+	+	+	-	-
4698. Herbs rubbed on body	-	-	-	-	+	-	-	+	+	+	-	+	+	+	.	+
4699. Roots chewed and spit	-	-	-	-	◔	-	-	+	-	-	-	+	-	-	.	-
4700. Tobacco smoked	-	+	-	-	+	+	-	+	+	+	-	+	-	-	.	-
4701. Burn aromatic plant	-	-	-	-	+	+	-	+	+	+	-	◔	◔	◔	◔	-
4702. After childbirth, to avoid bad dreams	-	-	-	-	-	◔	◔	.	◔	-	-	-	-	-	-	-
4703. Burn hair, skin	-	-	-	◔	◔	◔	-	-	-	◔	-	◔	◔	-	◔	-
4704. After childbirth, to avoid bad dreams	-	-	-	-	-	-	-	-	-	+	-	-	-	-	-	-
4705. Hang small bow and arrow in door		.								+	-	-	+	-	-	-
4706. Plant, feathers hung up	-	-	-	-	◔	-	-	-	-	-	-	-	◔	-	-	-
Omens																
Sneezing, etc.																
4707. Sudden sneeze sign someone talking about sneezer	-	+	+	+	+	+	+	-	+	+	-	-	-	-	+	-
4708. Of opposite sex	-	-	+	-	.	+	+	-	-	-	-	-	-	-	-	-
4709. Relation	-	-	-	+				-	-	-	-	-	-	-	-	-
4710. At a distance	-	+	+	+	+	+			-	+	-	-	-	-	-	-
4711. Sudden sneeze sign someone thinking of sneezer	-	-	-					+	-	-	-	-	-	-	-	-
4712. Invite such to come visit	-	-	-					+	-	-	-	-	-	-	-	-
4713. Ear buzzing sign someone deprecating person														+	-	-
Bird, Animal Calls as Omens																
4714. Owl call before dawn omen death, war, rain	+	+	+	◔	+	.	+	+	+	-	+	+	+	+	+	+
4715. Robin calling after dark bad omen	-	+	+	+	-	.	+	+	+	-	+	-	-	-	-	-
4716. Magpie calling after dark bad omen	-	+	-	-		.		+	-	-	+	-	-	-	-	-

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000 they are rather a cloddish, indolent, ordinarily good-natured race, but treacherous at bottom, sullen when angered, notorious for keeping Punic faith. But their bravery nobody can deny."*

THE PREHISTORIC PERIOD.

174 Before the middle of the nineteenth century the Máklaks people was unknown to mankind except to the nearest neighbors in Oregon and California. We are therefore justified in beginning its period of documentary history at that time, and in relegating to the domain of prehistorics all that is known of their previous condition. The information upon these points is furnished by three factors: tradition, archæologic remains, and language.

A. TRADITION BEARING UPON HISTORY.

121 773 Traditional folk-lore, when of the mythic order, generally dates from an earlier epoch of fixation than historic traditions. The remote origin of *genuine* mythic folk-lore is sufficiently evidenced by the archaic terms embodied with it, by the repetition of the same phraseology for ages, and by the circumstance that all nations tend to preserve their religious ideas in an unchanged form. I am laying peculiar stress upon the term *genuine*, for Indians have often mixed recent ideas and fictions with archaic, original folk-lore and with ancient mythic ideas, the whole forming now one inextricable conglomerate which has the appearance of aboriginal poetic prose.

173 769 688 171 784 The Klamath people possess no historic traditions going further back in time than a century, for the simple reason that there was a strict law prohibiting the mention of the person or acts of a deceased individual by *using his name*. This law was rigidly observed among the Californians no less than among the Oregonians, and on its transgression the death penalty could be inflicted. This is certainly enough to suppress all historic knowledge within a people. How can history be written without names?

[126] Many times I attempted to obtain a list of the former head chiefs of the two chieftaincies. I succeeded only in learning the names of two chiefs recently deceased, and no biographic details were obtainable.

174 This people belongs to the autochthonic nations of America, called so because they have lost all remembrances of earlier habitats or of migrations.

* Contributions to Amer. Ethnology, III, p. 253.

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773 776 times over them or by blowing at them, an act which is supposed to impart life.

CONCLUDING WORDS.

128 The limited space allowed for this ethnographic sketch forces me to suppress the larger part of the matter for the present and to relegate it to a future volume. A few points characteristic of the two tribes may, however, be added on the last page of this Report.

614 171 582 The Klamath Indians are absolutely ignorant of the gentile or clan system as prevalent among the Haida, Tlingit, and the Eastern Indians of North America. Matriarchate is also unknown among them; every one is free to marry within or without the tribe, and the children inherit from the

595 581 304 father. Although polygamy is now abolished, the marriage tie is a rather loose one. This tribe is the southernmost one of those that flatten their infants' skulls, this practice continuing about one year only after birth.

764 Cremation of the dead has been abolished since 1868, though during the Modoc war these Indians burned several of their dead. The custom of suppressing the personal names of the dead is rigidly kept up at the present

178 time. Art never had any encouragement or votaries among the Klamaths,

769 and the only objects seen that could be regarded as art products were a

531 532 few rock paintings and a head-board on a grave near the Agency buildings, which was painted in the Haida style and represented a human face flattened out to the right and left. Some baskets are artistically formed.

285 323 As there is no clay to be found on or near the reservation, pottery could never become an art among these Indians. Their songs and poetry are also artless, but nevertheless instructive, and several songs have beautiful tunes

533 538 that should be preserved. The musical and sonorous character of the language fits it well for poetic composition; but a national poetry, to be of success, would not have to adopt the rhyme as a metrical factor. Alliteration, assonance, or the prosody of the ancients would be more suitable to this upland language, with its arsis and thesis, than the artificial schemes which poets are devising for the modern European tongues. Who will be the first to teach the Muses the Klamath language?

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 683 [697] Tsúi Tétĕmadshish hû'nk shemtchálxa tawí'sht Doctor Johnash k̲'lekáp-
Then Aunt Susie discovered that had be-witched Dr. John the de-
kash; tsúi mbû'shant waitólank ná-ent waítashtka í'lktcha; Doctor Johnash
ceased; and next day being over on other day buried (him); Dr. John
3 tchí'sh sha shpúnsbna, at k̲léwiank sha Doctor Johnash shpúnshampĕlank
also they conveyed, now after their return Dr. John taking along
shpúlhi, tchúi sha k̲á-ishnank skúkum-house mpámpatkia tchíkĕminatka.
imprisoned, and they locking the strong-house nailed (it) down with (iron-) nails.
Tchíkéskni Shkélaksh tû'la shpúlhi Doctor Johnash. Tchúi tchiwí'za
Tchíkéskni Shkélag with imprisoned Dr. John. And he sat in
6 hátokt, tchúi hû'ksha gä'mpĕle spulhí'tkuk. Pän ndä'ni tchĕk waitólank
therein, and these men went home after imprisonment. Again three at last days past
Shz̲élag gátpa ktû'tp'nuk pä'sh; tchúi Sz̲élag gä'mpĕle káyak hassasuákiank
Shkélag came to bring (him) food; and Shkélag returned not at all having spoken
Doctor Johnash. Pän géna Sz̲élag ndáni waitólank pásh änïyuk; shû'lip-
to Dr. John. Again went Shkélag three days elapsed victuals to bring; hand-
9 kank p'laíkni hak shéwana Doctor Johnash, P'lú toks lápĕni shéwana
ing from above there he gave (them) to Dr. John. Blow however twice gave
náyant waítashtat. Hû'kt pil nä'dshek; hû'ksha toks, nánka k̲á-i hû'nasht
another on day. This one (was) the only one; those (men) (did), other (men) not like (him)
shéwanat shí'ukshtka gíug Doctor Johnash. Tchúshak lápi sha shíkĕnitksh
gave (any food) kill in order to Dr. John. Constantly two (men) they a pistol
[55] 12 shisht'tilatk shlíutuapkug hû'nk. Agency tchúi gépksht tapt' tí'ta shash,
were carrying in their dress to fire on him. To the Agency (they) had gone after a while they,
ktlugíulank k̲á-ishtish, tchúi wátch hátokt tkû'tkapksh shláank gé'hlap-
he kicked open the door-cover, and a horse there standing finding (he) mounted
tchapka, m'na únakam gatpĕnótash. Tchúi gí'ta hushótpa agency, tchúi
it, his son having come (with the horse). Then here he rode up to the agency, and
15 yá-uks-mĕnámksh gátpĕnank gult'. Tchúi agenci'nish lák̲iash hashashu-
in the physician's house coming entered. And to the agent he ap-
ákia, Mínnïash shahamúyank shnû'ntatka lák̲iash hashashuakítki gíug.
plied, for Minnie sending to interpret the agent for conversing with.

NOTES.

64, 1. In September 1877 Púkish, an elderly Indian, died after a very short illness on the western side of Upper Klamath Lake. The rumor that he had been bewitched and thereby feloniously killed by K̲ákash, one of the conjurers who treated him, soon gained credence, and the excitement in the tribe ran high. The first account of the occurrence was obtained by one of the subchiefs, who, with his colleagues, passed sentence over the unfortunate K̲ákash.

[192] [193] [551] [769] **64**, 1. hû't, "this one", forms one of the substitutes for names of deceased persons, which no Indian dares to pronounce. Hû't refers to a person standing visibly *before* the speaker, and it is remarkable that the dead are referred to by this pronoun, and not by a pronoun marking distance out of sight, like hûkt, hû'kta etc. Cf. hû't hishnaksh, **64**, 9., gén, **64**, 2., hû'nk pi'sh, **64**, 5., **68**, 11. etc. The subject nánka kukíuks does not exclude the use of the subject pronoun sha, *they*, the account being worded in the conversational style.

II.

539 775 787 825

Kiä'm k'leká tchû'shni; tsúyunk hû'ksa tsóxatk pi'l kiä'm, nánuktua
Fish remain dead forever; therefore those dead (people) (exist) only as fish, as all kinds of

kiä'm, nánuktua máklaksni tsókatk. Hä' n' hû'nk hû'nkiash shläät skû'k-
fish, all kinds of Indians dead. If I (of a deceased) should behold the

3 shash, k'läkát ni hû'nk släók; hä'toks ni shuíshaltk, tchēk gíug ká-i
spirit, would die I it through seeing; but if I recur to magic songs, then not

siúgat nis.
he may kill me.

NOTES.

[128] My efforts towards obtaining exhaustive texts from the natives concerning their belief in the transmigration of human souls were not crowned with entire success. Of the two items obtained, No. II is intended as a commentary of No. I, both treating
[262] of the presence of human souls in fish. The cause why so many Indian tribes shun the flesh of certain fish lies in the fact that these species were seen feeding upon the bodies of drowned men and swimming around them. This induced the belief that man's soul will pass into the organisms of these finny inhabitants of the wave, even
539 when death has resulted from other causes than from drowning. According to Hill, 775 the Máklaks believe that the souls or spirits of the deceased pass into the bodies of 787 living fish; they become inseparably connected with the fish's body and therefore 192 cannot be perceived by Indians under usual circumstances. But in *one* status only they become visible to them; when Indians are bewitched by the irresistible, magic spell of a conjurer or of a wicked genius. Then they enter into a tamánuash-dream, and when they see a dead person's spirit in such a dream, they are almost certain to
[755] die from it. Only the intervention of the conjurer and of his song-medicine can save them from perishing; rigorous fasting and ascetic performances cannot be then dispensed with, and with all that no certitude of his final rescue is to be had.

[769] Here as elsewhere the pronouns hûk, húnkiash etc., are inserted instead of the unpronounceable name of the deceased, and mean: *dead person, spirit.*

129, 2. pil máklaks; only dead Indians, not dead white men, because during their life-time these did not believe in the skû'ks; this belief is a privilege of the Indians.

129, 2. Hushtí'ɣak etc. This sentence runs as follows: Tchē'ktoks hushtí'ɣa ak nish, hûk tchē'k nish síuksh shanahō'li, wakiánhua tchēk p'násh (or pû'sh) nû'sh shuíshaltki gíug shanahō'li: "if he (the bad genius) makes me only dream in that manner, then he intends either to kill me, or perhaps he wants me to keep the song-medicine
[756] for myself." To keep the song-medicine, shuíshlá, is to undergo fasts and ascetic performances under the supervision of some conjurer for an almost unlimited time, five years at least.

129, 3. 4. Hä'toks ni' shläät etc.: if I should see (the dead) while I am *awake.*

[193] 129, 4. Skû'ks-kiäm, a compound word, may be rendered by spirit-fish, letiferous fish.

130, 1. Kiä'm k'leká etc. The rather obscure sense of this statement may be made comprehensible by the following: "When fish are dead, they are dead forever; hence

*539 Ḵáḵ tχû'tχatkish; tsúi sa lúluk sa ḵáḵam tχû'tχatkash, tsúi sa
A raven is a soothsayer; and they believing the raven's repeated prophecy, they
825 shenótanka; pits hû'nk pán ḵáḵ máḵlaks.
787 fight each other; it also eats, the raven, (dead) men.

787 Tutíksh máḵlaks shuína tchû'χapkam m'nálam shashámoksham;
Dreams the natives sing about dead their relatives;
húmasht sháhunk gíug kíukayunk flags.
for this same reason they stick out flags.

525 Tmélhak gítko shaklō'tkish tídsh tínχa; tû'm íχaga. Tmélhak tā'dsh
A tmélhak-squirrel having, the gambler well succeeds; much he wins. The tmélhak (is) certainly
777 825 sháyuaks; shakálshtat laḵí, tíds sualaliámpkatko.
of much account; in the game (it is) chief, well managing (it).

Tcháshash mû'na lushántsnank mbáwa skī's; tsúi máḵlaks nánuk
The skunk deep down while scratching a hole emitted a blast; upon this people all
hushtsóga tsáshash-kíuks. Snáwedsh shanahóliuk spû'nshna p'laiwásham
825 killed the skunk-conjurer. A wife seeking he carried off the eagle's
9 tû'paks ktanápkash. Shléank tchawíka p'laíwash, wí-udsna ánkutka
sister when asleep. Seeing (this) became furious eagle, beat with a club
tchásēs, wí-udsish ḵ'läká, tsúi ḵó-i pílui. Ndopóg ktsō'l hämetsípka:
the skunk, the beaten one died, then badly stunk. Smelling (it) the stars said:
"pátkal!" at p'laíwash pátkalp'le, stópatchka, tsúi gémpēle túpakshash
"get up!" and eagle rose up again, washed the face, then went home sister
12 m'na énank.
his taking with him.

II.

*539 Hä shaklō'tkish pī'sham shnû'lash ntággal, shaklō'tkish tídsh vumī',
If a gambler of humming-bird the nest finds, (and) the gambler well hides (it) away,
525 ḵaítoks kaní vuinī'χi. Hä kó-e shléa pahápkash, pē'tch ktákta sḵä'tish
825 not any one conquers (him). If a frog he finds dried-up, the leg he cuts off left
777 15 tapī'dshnish vumī'; húmashtak shû'ta shaklō'tkish, ḵaítoks kaní vuinī'χi.
hind (leg), hides away; (if) thus acts the gambler, (then) not any one beats (him).
Hä kaní tchatchlaíptcha shlä'-a (kinkáni tût wá), tídsh tī'nχa. Hä kaní
If any one a kind of fire-bug finds (scarce there they are), good luck it brings. If any one
mā'ntchnish máḵläksām shtáp shuálka, pahápkash käíla-shushatī'shash
old-fashioned Indian arrow-head saves, dried-up a mole
18 tchī'sh, hû'kt humáshtak tídsh tī'nχa tchī'sh.
also, he in the same way well succeeds also.

171 É-ukshikni Mō'dokni lóla p'laikī'shash láḵiash, shtínta tchīsh wengáp-
776 The Klamath Lakes (and) Modocs believe in the heavenly ruler, revere also of the de-
769 kam shkō'kshash.
ceased the spirits.

000 21 Mō'dokni shtûpuyúka túnäpni wäíta túnäpni pshín gshiúlaḵa káyak
The Modocs at first menstruation five days (and) five nights dance never
ktákt'nan; wewánuish ta-unä'pni wäíta ḵá-i tchû'lēks pán.
sleeping; the females for ten days no meat eat.